FOR THE

KING

And both Houſes of

PARLIAMENT:

Being

A Declaration of the preſent Suffering

and Impriſonment of above 600. of the people of God, in ſcorn called Quakers, who now ſuffer in *England* for Conſcience ſake. Together with the Cauſe of their Impriſonment, and number of the Sufferers in each County.

Alſo a brief Account of ſome part of the Havock and Spoil that hath of late been made on their Perſons and Eſtates, for ſeveral Cauſes herein mentioned.

Together with a particular Relation of

ſome of the late Inhumane Cruelties inflicted on ſome of the aforeſaid People, at their ſeveral Meetings and Aſſemblings together to wait upon the Lord: And alſo of the hard Uſage they undergo in ſeveral Goals by unreaſonable Men, which has extended to the taking away of the innocent Lives of ſeveral of them within a few Moneths laſt paſt.

LONDON,

Printed in the Year, 1664.

To all that be in Power and Authority.

First, THere is nothing that our friends do in Rebellion to the Kings person, or in Rebellion to any mans person. Notwithstanding we do suffer because we cannot pay Tythes, which have been set up since the Apostles dayes, and not by the Apostles nor Christ, who ended the first priest-hood that took Tythes, and the Commandment that gave them: and the Law by which the Priest-hood was made that took them: as witness to this the Apostle to the *Hebrewes* 7 Chap. So they that have set up Tythes since the Apostles dayes, are from their Spirit, Doctrine and fellowship apostatized. For the Apostles had no fellowship with such as took Tythes in their days but witnessed the end of them. Neither with such as are set up since, hat are Apostatized from them, neither have such now that be in the Apostles Spirit fellowship with them: who said all things should be done in bounty and love, and not by compulsion nor force.

Secondly, We have suffered because we cannot pay Clarks wages that turnes the hour-glass, and Rings the Bell, and sayes *Amen* to the priest's prayers which persecutes people for maintenance. Which practice and thing they have no example from Christ nor the Apostles: Therefore in Conscience towards God we cannot hold them up, which is not in Rebellion to any mans person that this is done by us.

Thirdly, We suffer because we do not go to the Steeple-houses (which formerly were the Papists old Mass-houses) not in rebellion to any mans person, but for conscience sake, because their practice is such, and their worship which we do not finde recorded in the Scriptures to have been among the Apostles or Christ, nor have they any Command from them.

Fourthly, And we suffer because we set open our Shops on Fast days, and those which are called Holy-days (by the Papists) and eat Meats in the time they call Lent, and those days which are set apart in the week to eat fish on: Now for conscience sake we cannot observe these things (which is not Rebellion against any mans person) because we cannot finde these things Recorded, that ever the Apostles did set forth, or Christ to be practiced. But on the contrary, they said, *They were not to judge one another about such things as meats, and drinks*

drinks and times; and ſaid, *The Kingdom of God ſtood not in ſuch things, but in righteouſneſs, peace and joy in the Holy Ghoſt, nor the worſhip of God, but in the ſpirit and in the truth, which is everlaſting.*

And the *Ninivites* when they faſted they put on Sack-cloth, and faſted man and beaſt; but theſe we ſee go in their old habits, their garments not changed: ſo not like unto the Heathen (but ſhort of of them) But Chriſt ſaith, *When thou faſteſt annoynt thy head, and waſh thy face, that thou mayſt not appear unto men to faſt*, (which faſt we own) but ſuch faſts as appears to men is like unto the Jews, Scribes and Phariſees, and like unto the Heathen. And the ſcripture ſaith, *Six days thou ſhalt labour*, &c. and the Apoſtle ſaith, *Meat for the belly, and the belly for meats, but God ſhall deſtroy both them and it*. And ſo neither Chriſt nor the Apoſtles did ſet out commands that men ſhould abſtain from fleſh one day, and eat it another day or time, and fiſh another day or time, but brought people off from ſuch things: So what we do is in obedience to God, and for conſcience ſake, and not in Rebellion againſt any mans perſon.

Fifthly, And becauſe we ſay Thee and Thou to a particular, or one ſingle perſon, which is according to the Accidence, Grammer, and Bible: therefore do we ſuffer, which is for conſcience ſake alone, and not in contempt, or Rebellion againſt any mans perſon.

Sixthly, And alſo we ſuffer, and have ſuffered much, becauſe we do not put off our hats, or Courteſie, or ſcrape with the foot (which is an honour below, and not the honour which cometh from God above) and call men Maſters and Lords, and give them flattering titles, and admire their perſons, *&c.* Now though the Apoſtle ſaid *Honour all men, and have all men in eſteem*; Yet he did not ſay Maſter *Timothy*, nor Maſter *John*, &c. nor Lord *Timothy*, nor Lord *Titus*, nor give them ſuch titles (though they were Biſhops) But we have all men in eſteem, which is to honour all men, and ſo not to do any violence to them, nor to do hurt to any mans perſon our ſelves, nor would we have others to do ſo. And this practice of ours is not in Rebellion to any mans perſon.

Seventhly, We have ſuffered becauſe we have not followed the National worſhip, but worſhip God in the Spirit, and in the Truth, as Chriſt hath commanded us, as it is recorded in the Scripture, neither is this Rebellion againſt any mans perſon, or to be accounted ſo.

Eighthly, And becauſe we do not follow the worlds fellowſhips (do we ſuffer) but our fellowſhip is in the Goſpel, which is the power of God, which was before the worlds fellowſhips were. And

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therefore are we, and have been, much perſecuted, afflicted and imprisoned, by ſuch as have got up, and ſet up theſe things ſince the Apoſtles days, and the days of Chriſt in the fleſh, which from Chriſt nor the Apoſtles have they any ſuch command or example, and therefore we do it in tenderneſs of conſcience towards God, and not in Rebellion to or againſt any mans perſon.

Ninthly, And becauſe we cannot ſing *Davids* Pſalmes turned into Meeter with the world, nor Repair the Steeple houſes, (therefore do we ſuffer) though we do not read that the Apoſtles did pay towards the Repairing of the Jews Temple (which God had commanded to be built) after they were converted from them, nor the Synagogues of the Heathen. But they met in ſeveral houſes, as we do now, and therefore they ſuffered as we do now, though it was not in Rebellion to any mans perſon. And we do not read that the Apoſtles did take *Davids* Pſalms in meeter, and give them to the Saints to ſing them; but bid them pray in the Spirit, and worſhip in the Spirit: And therefore we do it for conſcience ſake, and tenderneſs to the glory of God.

Tenthly, We ſuffer and have ſuffered much becauſe we ſpeak in the Synagogues and Temples, or Steeple-houſes, as we are commanded and moved of the Lord God, and ſometimes moved to go as ſignes amongſt them, which was the practice of the Prophets of old, and the Apoſtles in the primitive times, which much offended the Jewes and others that held them up, who limitted the Holy One, and quenched the ſpirit: So now we that walk in the practice of the Apoſtles, and follows the leadings of the Spirit of God do ſuffer now. And the Apoſtle ſaid, *Quench not the Spirit, and deſpiſe not propheſying: and ye may all propheſie one by one*, which was order then amongſt the Apoſtles and Saints; but is now called diſorder amongſt them that be not in the life, and power, and ſpirit, and practice, which the Apoſtles were in: who were not in Rebellion againſt any mans perſon.

Eleventhly, And becauſe we cannot Swear and take an Oath, therefore have we ſuffered much, by ſuch as are gotten up ſince Chriſt and the Apoſtles days, and from their life Apoſtatized: though in all our Communication our Yea is yea, and Nay, nay, according to Chriſts Doctrine, who commanded us not to ſwear at all, but in all our Communication to keep to yea, and nay, *for whatſoever is more then this cometh of evil*, Mat. 5. And Apoſtle *James* in the 5. Chapter ſaith, *Swear not at all leaſt ye fall into condemnation of the Devil, but let your yea be yea*, &c. And this was Chriſts Doctrine, and the Apoſtles

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in the primitive times, when the foundation was first laid. But these that have apostatized both from them and their Doctrine, have we suffered by, and do suffer now, because we cannot swear and take an Oath, and so go into evil and condemnation, though our Yea and Nay is offered to them according to Christ and the Apostles, and if we break our Yea and Nay, we are willing to suffer as much as they that break their Oath. Here you may see it was the Doctrine of the Apostle (who was a minister of Christ) to the Christians, the Brethren in the primitive times, that they should not take an Oath, nor swear an Oath, according to Christ his Masters Doctrine which he had formerly taught him, *Mat.* 5. Now such Ministers who have Apostatized from Christs Doctrine and the Apostles, and their life and practice, hath taught to Swear, and to force Oaths upon us, which we for conscience sake towards God, and the Doctrine of Christ and the Apostle, cannot swear: for Christ ended the true Oath in the time of the law and first Covenant, and *Abraham*, and fulfilled them, and judged the false swearers. And he it is who is become our teacher, and Prophet (who saith, *Swear not at all*) whom God hath raised up like unto *Moses*, according to his promise, who in all things should be heard. Therefore for obeying his Commands have we suffered, Though it is not in Rebellion to the King or any mans person, but in obedience to Christ and his Doctrine, whom God now speaks to us by, according to *Hebrew* 1 Chapt. who is the heir of all things, and upholds all things by his word and power.

Twelfthly. We suffer because we meet together to worship God, in severall houses, or fields, or Barnes, or in our hired houses, this was the practice of the Apostles and Christ in the primitive times before the Apostacy: And Christ, and the Apostles owned, and allowed of such meetings. But such as have Apostatized from their life have we suffered by for following of their practice. For *Paul* the Apostle had his meeting in his hired house at *Rome* where the seat of the Emperour was.

Thirteenthly. And again we suffer because we deny all Games, Plays, Sports, vain Showes, Excess in drinking and eating, costly Apparel with Gold and Silver and Pearles, and Powdering the hair, and have no fellowship with those that act such things: Because for these practices we find no record, nor example among the Apostles in the primitive times: but among such as be out of their life and doctrine, therefore we are became as fools to them and among them, because for conscience sake we can have no fellowship with them in those things

things, but with that which is civility.

Fourteenthly and *Lastly*, Because many women speak abroad, as they are moved by the spirit of God, which is according to the practice in the Apostles days, where it is spoken that woman laboured in the Gospel, and Virgins that were *Prophetesses*. And the Lord said he would power out of his Spirit upon all flesh in the latter days, and his sons and daughters should prophecy. And therefore they that are Apostatized from the Apostles Spirit, practice doctrine and tolleration, are grieved at such women as have the Lords Spirit poured upon them, and have the testimony of Jesus, the spirit of prophecy, they are grieved at their practice and speaking. Which the Apostles were not nor Christ, they were not grieved, at *Priscilla*, nor *Phebe*, nor at the women that laboured in the Gospel: Nor at the four Virgins that prophecyed, nor at *Hannah* the *Prophetesse*: And *Moses* was not grieved at *Aarons* sister *Merrian* the *Prophetesse*, nor at *Huldah* the *Prophetesse*, and *Deborah*. The Jewes were not grieved at such holy women who obtained a good report that were guided by the Spirit of God. Therefore consider what they are guided by who are grieved now at this, and read the Scripture over again.

Essex, in Prison there, 24.

Eight committed because for conscience sake, they could not pay Tythes, one of them hath been in ever since the *9th. Month*, 1657, which is six years and upwards, and the rest have been in some 3 years some more, and some less.

Three others arrested but not as yet brought to prison.

Fifteen committed to the *Moothall* prison for meeting together to wait upon the Lord, one committed for teaching scholars without a Licence.

A particular of some of the late cruel inhumane dealings of the Souldiers with the aforesaid people for meeting together to wait upon the Lord at Colchester.

THe *5th* day of the *10th*. Moneth, 1663. There came into this town of *Colchester* a Troop of horse, said to be Collonel *Oneals* Troop, commanded by one *William Basset* Captain; And the day after they came, (being the first day of the week) there came

came about 40 horſemen (all in their armor, as when men go into the field to fight an Army) with ſwords drawn to the meeting of us the people called *Quakers*, who were aſſembled that day in the fear of the Lord, to wait vpon him according to the example of the holy men of God, Recorded in the Scriptures of truth: but it being late in the day before they came, divers of our friends were paſt away, thoſe who were remaining, they came up to in a feirce manner, and ſaid, what a devill do yee here, ſo fell on, and with their ſwords and Carbines, did beat and bruiſe friends, women as well as men, both old and young, and then they paſt away driving friends to and fro in the ſtreets, beating them.

The firſt day following being the 13 day inſtant, about 40 horſemen (in like manner as before) came riding in amongſt friends, ſome with drawn ſwords, and others with great Cudgels and Carbines, did exceedingly beat and bruiſe friends, knocking down ſome of them to the ground, ſo that they lay as dead men, ſome of them leaving their blood on the place, ſo that divers of our dear friends were not able to help themſelves, and divers of them ſeverall dayes after, was ſo ſore with the blowes, that they could not work, or hardly help themſelves with their food to their mouthes, and when they had executed their furie as before, Riding about the town, 4 of them met with a poor ſickly man, about a quarter of a mile from the meeting place, and Riding up to him, ſaid, are you a *Quaker*, ſo fell on, and beat the poor man in ſuch a manner, that divers that beheld it, feared that he had been kil'd on the place: and in all likelyhood he had been there kil'd, had he not by ſome means, bin had into a houſe there by, out of their hands: and other friends that day were beat as they paſt in the ſtreet very much, to the indangering of their Lives and Limbs, and whither they will all recover again, at this time we know not.

On the 4*th* day of the ſame week, there came a party of horſemen to the meeting place prety ſoon, ſo that not many friends were come together, but thoſe men-friends that were there, they did as before exceedingly beat with their ſwords, and lighting off their horſes, did follow ſome of them into houſes, and inner-yards, where they did beat them very much: and on the 27*th* day of the 10*th Month*, they ſet certain centinels on horſeback and ſome on foot to guard the wayes where friends ſhould be driven away, and then came 38 armed men on horſeback Riding upon friends in a very deſperate ſort, and being come did with their Clubs and Carbines lay on in ſuch a manner as moved the ſtanders by to great compaſſion and many teares, at which

time

time they beat friends on their heads and ſhoulders, until ſome received above one hundred blows, as was generally judged by the beholders, and drove them on the aforeſaid Centinels, who were prepared with ſuch cruel Clubs in their hands, and ſuch deliberate Cruelty in their hearts, that they were every one in a ſecond Jeopardy of their lives when they had paſt the Horſe, and divers friends were that day beaten till their fleſh was turned from its natural Colour with the blood being ſtopt, and turned as a jelly in the fleſh, and their Limbs deprived of their natural uſe.

Again on the 3*d*. of the 11*th*. Moneth there came a Company of Souldiers on foot, and ſome on horſeback, Armed as aforeſaid, to the Meeting, at which time about 60 friends were gathered together upon the place, and in a very furious manner did they fall on as if they had intended to have ſlain them all with their cruel Clubs and Carbines, knocking down divers in the ſtreet, among whom one old Man above ſixty years of age, they knockt down and beat in ſo unreaſonable a manner, until the people cry'd out *Let that old man have no more blows, he hath enough*; and he being not able to go, was led home to his houſe: Another old man of ſixty five years old, was followed a great way from the Meeting by 3 on foot, and one on horſeback, and ſo beaten and bruiſed he was, that it is queſtionable whether one of his arms may ever be recovered to its former uſe; and a woman being moved with pity to ſee the old Man ſo abuſed, ſpoke to them, at which he on horſeback came up to her, and with his drawn ſword gave her a cruel blow over the ſhoulders, with bitter Curſes, and very uncivil ſpeeches, not fit to be named.

And on another day about 40 of the aforeſaid Souldiers came to the Meeting, and ſtruck exceeding deſperately on the Men-friends, endeavouring to ſtrike one man over the face with their Cudgels, and had in likelyhood utterly ſpoiled him, had not his wife been neer who to ſave his life endured many ſharp blows, and with Iron Spikes drove into the end of their Clubs and ſharpened, did they that day much harm to divers, pricking and wounding on e ancient woman, a Widdow of good report in the town, in no leſs then 12 ſeveral places in her body; and another Woman was prickt in the reins of the back, and many others they would come behind and run thoſe ſpikes into their fleſh, and made themſelves ſport at it.

Upon the 13*th*. of the 1ſt. Moneth, 1664. Captain *Turner* quartering with his Company of Souldiers being in number about 200. ſet his guard in the way to our meeting-place; and as any perſon or

perſons

persons came that they supposed to be Quakers they stopped them, and kept them in the market-place till they had taken as many as came, and there kept them an hour or more: then came Sergeant *White*, and no other Officer with him, who said unto us deceitfully, *Ye may depart to your houses, or whether you will, in Gods name*, and that he was sorry we were troubled in that kind; and it being near our meeting-place we went in there, and sate peaceably in silence waiting upon the Lord: we having been there about half an hour, Then came Captain *Turner* with his Officers and Souldiers, they meeting with a friend going from our Meeting, being sick, forced him back again, and said *he should take part with the rest*, and struck him several blows: And being come to the Meeting-house, set a guard of Musquetteers without the door, and left one Sergeant with them: Then came in the Captain, with his Lieutenant, Ensigne, Quartermaster, and three Sergeants, and said twice, *Where is your Speaker*: no answer being given, he spake no more words to us at present but *ye Rogues get ye out*, immediately he violently fell a striking, and so did the rest of his Officers, upon both old and young, male and female in the house, their blows being so many, and coming so fast upon us, we could hardly have passage out at the door, where the fore-mentioned guard of Musketteers were placed with their Sergeant, who as we came out struck us with their Muskets, so that the blows of many without, were worse then were received within, even to the wonderment of the standers by: some went to see our bad usage, few of us there were that was not sorely beaten, and the blood of several running down upon them: This being done to us, then they beat down the walls and windows of the house, carryed away the doors, pulled down the Chimney, and the main Dormund of the house, with which fell the whole plancking of the Chamber: Then they gave, and carried away, and sold, what they pleased, defacing the house to the value of 25*l.* and upward, according to the estimation of workmen: This done, next morning they departed the Town.

This is a true Relation of Captain *Turner*'s proceedings, and his Souldiers, against us in *Halsted*, who suffered by him, and were eye-witnesses of the same.

And whereas it was incerted in the News book That the Captain came to us, and after Examination, and fairly warning us not to trouble the Government by those unlawful Assemblies, and to come orderly to Church after dinner: with many other things that are

therein

thereon mentioned, is altogether false, for he came not at us neither spake to us till he came to beat us in the Meeting-house as aforesaid.

Thomas Isaac. *William Bunting.*
Edmund Pryor. *Richard Norden.*
James Allen. *Edmund Mauly.*
Richard Bunting. *William Bappon.*
Daniel Pryor. *William Swan.*

And thus we are caused to suffer, and our lives are often in Jeopardy, who are innocent people, and no ways deserve any such usage from these Souldiers or other people, but ought rather to be encouraged, and helped forward in our peaceable Innocent conversations amongst those we have to do with.

SUFFOLK.

A short Relation of the sad and cruel usage of two of the Kings peaceable Subjects, John Shipman *of* Crettingham *in the County of* Suffolk, *and* Thomas Vertue *of* Clopton *in the same County, both of them of that People who are in scorn called Quakers.*

THe said Persons being informed against (by the Sheriffs, Bailiffs, and by the Bailiffs of the Liberty, where the said persons dwell) upon a Statute made against Popish Recusants, and for their not being at the Publick worship for eleven Months past: At a Quarter Sessions holden at *Woodbridge* in the said County, *John Sicklemore* being Judge there; Judgment was past against them by the Justices there, to pay 20*l.* per Month, for 11 months eleven score pounds a piece, and the Sheriff *Isaack Glemh*, and the Bailiffs *Henry Cubler*, *John Wotton*, and *George Wotton*, with others aforesaid, have violently taken away goods worth sixty eight pounds fifteen shillings, from *John Shipman*: and Thirty five pounds worth from *Thomas Vertue*, and do threaten to take more from them until they be satisfied for the Fine of twice Eleven score pounds, although the whole estate of *Thos Vertue* is not judged to be worth half so much; so that if there be not some relief to these poor men, the said *Thos Vertue*, his wife and six children, are like to be left destitute: and further, the said persons were (for the same cause) both kept in prison, the one of them a year and a half, the other a year and a quarter, before their

goods and Cattel were taken away. And the ſaid Bailiffs do threaten that they will inform againſt ſeveral others of the people aforeſaid, upon the ſame account.

NORFOLK, *in priſon there* 21.

We whoſe names are under-written, coming to great *Yarmouth* in *Norfolk*, about our lawful occaſions (and one being put into that harbour by contrary wind, when he was returning to his habitation in *Holland*) we were upon the firſt day of the week met together in a peaceable manner, and not in the leaſt to the terrour of the people, or to the diſturbance of the peace of the Town or Kingdom; and having injoyed our Meeting peaceably, and being in a readineſs to depart, At the very inſtant of time came in a Lieutenant with a Conſtable, together with divers ſouldiers and others that accompanied them: and they took the names of moſt of the men and women that were preſent; but as for us that were ſtrangers, they carried us to the Main-guard, where they kept us that night, and the next day we were carried before the Bailiffs of the Town, to whom we gave a good account of the occaſion of our coming to the town, of our buſineſs in the town, and of our determination of our departing out of the town ſo ſoon as our buſineſs was diſpatched, and that the wind ſerved (for five of us belonged to one Veſſel that was come to the town to take in Red-Herrings for the Straits) but whatſoever we ſaid in our own defence it ſeemed to be little regarded by them.

And when they had examined us a little, they produced their grand-ſnare, to wit, the Oath of Allegiance, which for conſcience we could not take, nor any other Oath whatſoever: whereupon they committed us to the common Gaol, with a ſtrict order (as we were told ſeveral times) that none of our friends ſhould be permitted to come at us, nor that no manner of proviſion ſhould be brought in unto us; and the Gaoler being ready to obſerve their order, we were kept near upon eight weeks ſo cloſe, that in all that time the door was not once opened by the Goalers order (that we know of) to let in any proviſion to us, and we being ſhut up in a high Chamber, we were therefore ſo much the more ſtrained. And when the Bailiffs were ſpoken to concerning the Goalers ſevere dealing with us, they or one of them replied, *They would carry him out in what he did, And that we ſhould not have any thing but what we had of the Goaler*: Howbeit afterwards we had ſo much priviledge as to have our victuals

als handed in at the door: We have now remained here about 30 weeks, and have not as yet been brought to any further tryal, though we could say much of their cruelty towards us since we were committed; but the Lord hath given us patience to bear the same for his Truthes sake, in which we remain innocent sufferers.

Yarmo the 14 of the 1st Moneth called *March*, 1664.

William Caton.
Edward Ambrose.
Robert Ruine. *Stephen Nickolls.*
James Crow. *Edward Coxere.*
John Rust. *John Hobson.*

Nine other were taken out of a Meeting in *Thetford*: and one *Wil: Bennet* is in *Norwich* Castle: and one widdow woman besides, and several others for Tythes, who have lain in several years: and many friends are Excommunicated.

In the Isle of *Ely*.

Six taken out of their peaceable Meeting, and the Oath tendred to them, and for refusing to swear have been kept in prison, some seven months, some more, and some less. One committed to prison to the common Goal in *Wisbeach*, and there kept close prisoner, he knows not for what. Two committed to the common Goal after Excommunication, for not going to the Steeple-house.

HARTFORDSHIRE, 13.

Seaven friends were taken out of their peaceable Meetings, and commited to prison; some of them have remained in prison 3 years and upwards, one is committed for not finding suretyes, and one for practicing surgery without License: and one other committed by the same Warrant.

One old man imprisoned for a pretended debt of five pence, above 6 years since, kept prisoner for the same about 5 years, not yet discharged.

Two others imprisoned for Tythes, and one for not paying fees to the Clerk of the peace: which hath been kept in above a year.

CAMBRIDGESHIRE, 27.

Three taken at a Meeting the 9*th Mon*th, 1663. and committed to prison by the high Sheriff without having them before any Justices, and at the assizes following they framed an Indictment against them for absolute denying to hear Common Prayer, contrary to their Mittimus, which run for being taken at a Meeting, &c.

Robert

Robert Lockworth of Chesterton being brought before the Sessions for not going to the Worship, was committed by them for refusing to give bond for his good behaviour, and afterward was excommunicated for for not going to their Common worship, and was arrested for the same the 10th *Month* last, notwithstanding he was Prisoner before: and in the last year he had two Cowes worth 7*l*. taken from him, for refusing to swear.

Iohn Dring of Chatteris was arrested by a Priest for Tythes, and excommunicated for not going to the publick worship and arrested for the same, notwithstanding he was Prisoner before about 9 Monthes.

Walter Crane of Horsed, excommunicated for not paying the priest Tythes, and arrested, and hath been a Prisoner 1 year and 4 Moneths. *John Webb of Balsham*, fined and imprisoned for not going to the publick worship. *James Blakely*, the elder of *Cambridge*, committed to prison for Tythes, and hath been a prisoner 2 years at the suit of priest *Lolworth*.

The 27*th* of the 9*th Month*, 1663. friends being met together in the name and fear of the Lord in *Cambridge*, there came Captain *Story*, Alderman *Merril*, Dr. *Wons*, and some rude company; the Captain commanded the rude company to take of their upper garments, which they did, and then the Captain and the Alderman with their great Canes struck upon friends heads and bodyes, with as much force as they could, and so beat and wounded some of them, and carried away their garments, and keeps them; and the said Captain said, that if any Surgeon should cure them of their wounds he will kill them, or to that purpose.

Upon the 5 day 8*th Month*, the same people being met together in the same place, to wait upon the Lord, there came a man and kept them in till the *Mayor* of the Town came with Alderman *Clench*, and other company, who commanded a guard to be set upon them untill their sermon was ended, and then he said he would take a course with those cattle, and said *Ye are all dumb, would you had been born so*, and after their Sermon he caused them to be had to the Town-hall.

HUNTINGTONSHIRE, 3.

John Purnel hath been a prisoner 3 years and upwards; *Daniel Middy* committed the 8th. Month last; And *William Nixon* three Months since.

LIN-

LINCOLNSHIRE. 10.

Six impriſoned there for Tithes, two of them have lain in ever ſince the year 1659. *John Williamſon* caſt into priſon the 24th of the 7th. month, 1663. by the procurement of *William Barker* Prieſt, who having caſt *William Bancroft* and *John Cleasby* into priſon for Tythes, threatned to ſend all ſuch to priſon as ſhould come to help get in the ſaid *William Bancrofts* harveſt; the ſaid J. *Williamſon* knowing the neceſſity of the ſaid *William Bancroft*, went to help in his harveſt, which the Prieſt perceiving, he procured a Warrant of *Martin Leiſter*, and cauſed him to tender the ſaid *John* the Oaths of Allegiance and Supremacy, not finding any other occaſion to get him to priſon.

One was committed for viſiting his friends in Truth, and his friends according to the fleſh, and for refuſing to ſwear, but his Mittimus was without date of day or Moneth.

Three others committed for ſeveral other Cauſes, and remain ſtill in priſon.

Northamptonſhire, 27.

Eleven have lain in there above ſix Months, becauſe they could not ſwear. One hath been in priſon above fifteen Moneths for refuſing to take an Oath: at a Court five in priſon for Tithe: ſome have lain in priſon 15 Moneths: ſome more time, ſome leſs. Four taken at a peaceable Meeting, and for refuſing to put in Bond for their good behaviour, were committed to priſon: One for refuſing to take an Oath, hath lain in priſon 7 weeks. Five impriſoned in the Mayor of *Northamptons* Juriſdiction: Two for opening their Shops on a holy-day, ſo called, and the other three for meeting. Six were lately carried out dead, 3 together in one day, and ſeveral others are very ſick.

Nottinghamſhire, 8.

Edward Langford priſoner for Tithes above 4 years: *Roger Storr* priſoner for the ſame cauſe about 3 years and a half: *William Smith* for the ſame cauſe about one year and 5 Moneths. *Robert Shaw* priſoner for the ſame cauſe about ſix Moneths: *Francis Clay* for the ſame cauſe about ſeven moneths: *Robert Grace* for the ſame cauſe about 7 moneths. *William Kirk* for refuſing to ſwear, hath been impriſoned about 7 weeks. *Chriſtopher Waſſe* for refuſing to pay fees to the Clark of the peace, hath been a priſoner about 6 weeks.

Stafford-

STAFFORDSHIRE, 3.

Thomas Taylor, becauſe in conſcience to Chriſt he could not ſwear, put under the ſentence of premunire, where he hath been impriſoned neer two years.

John Sent upon Account of Meeting to wait upon the Lord is impriſoned.

Anthony Bowman for not paying, and for not going to the Steeple-houſe, committed to priſon.

DARBYSHIRE, 25.

The 26 of the 10*th Month*, 1663. the meeting of friends in *Cheſterfeild* was broken up, and friends violently pulled into the open market-place, and from thence five of them ſent by the Mayor, to the houſe of Correction:

Five more men-friends taken out of their meeting the 4*th* day firſt Month, and committed to priſon, and at the aſſizes were brought before the Judge, who fined them five pounds a piece, and committed them again until payment.

Seaven more friends taken out of a meeting the 13*th* of the ſame Month, and kept in the Town-Hall 2 nights without any beds or ſtraw, and then committed to the common Goale, there to remain in priſon 2 Moneths.

Seaventeen Men and their Wives, and ſome ſervants are excommunicated, and ſome of them have had ſome of their goods taken away for not going to the Steeple-houſe.

John Lynham for 5*s*. demanded for Tythes, had a Cow taken away from him worth 3*l*. 3*s*. 4*d*. and ſince had a braſs pan taken from him for not going to the Steeple-houſe.

George Brugh was ſued for the Tythes of ſome Wool and Lamb, by prieſt *Coops* of *Cheſterfeild*, and the prieſt took 1*l*. and the Lawyer, 1*l*. 7*s*. 6*d*. and the Baliff, 2*s*. 6*d*.

John Frith was ſerved with the ſame writ for Eaſter Reckning, and the prieſt could not demand above a ſhilling, which he never demanded before he ſued, and ſome of the ſaid *John Friths* Relations were not willing to let him lye in priſon, but went to the prieſt and he put them to the Lawyer, and the Lawyer took 1*l*. 1*s*. and the Baliff 2*s*. 6*d*. and the prieſt ſaid he would have nothing, but afterwards took 1*s*. 6*d*.

Robert

Robert Lewick was sued by the same priest, subpeened to *London* and afterward arrested and cast into prison and that which he is in prison for is judged to be not above 7*d*. which the priest never demanded neither, he being a very poor man, a thresher.

Kent, 10.

Seaven friends were taken out of a Meeting, and by the Recorder of *Canterbury*, *Fran. Lovelace*, fined 5*l*. a piece, or else 3 Moneths imprisonment: also a Bill was drawn up against *Henry Rogers* and his apprentice, for not going to Church, as they call it, in 10 weeks before, part of which *Hen. Rogers* was in prison for which he fined them 10*s*. a piece, and so sent them all 9 to prison, and because the aforesaid seven would not pay their fines, he charged the Goaler to shut them in several Roomes, and not let them come together, and said *they should not come out so long as he lived*, who soon after dyed suddainly and as it is reported, sadly: and severall are excommunicated in this county for not going to the Steeple-house and two men imprisoned since excommunication.

YORKSHIRE, 51.

4 Friends imprisoned in *Beverly* that have broken no Law of God, nor man, and at *Hull* there is seaven friends who have been in near 2 years for not giving sureties for their good behaviour when they were of no evill behaviour.

Forty friends imprisoned in *York* Castle, nine of them taken, some of them from their peaceable meetings as they were waiting on the Lord, and some taken from their own houses, and for refusing to swear had the sentence of premunire past against them, and so sent to prison again, where they now remain, having been prisoners ever since the 3*d* Month, 1662. some of them, and some since the 6 Month in the same year, and the rest so long within two Moneths, and they that past the sentence against them gave order that their houses should be rifled, their goods spoiled, and their lands seized upon.

Twelve committed because they cannot pay Tythes, some of them having been in prison 4 years, some more some less.

Ten imprisoned upon excommunication, because they cannot swear to their answer.

One committed because he could not swear to an answer upon Custome.

Two Committed for speaking in two Steeple-houses one of which hath been imprisoned above 3 Moneths.

Six taken as a peaceable meeting and hath been imprisoned 3 weeks.

Cheshire, 11.

Two for not paying a Levy for the Priest by the old Rent, were excommunicated, and are imprisoned: Four imprisoned for refusing to swear: Two have been prisoners six Months for not paying Tythes, being also excommunicated: Two others lately committed for Tythes: One imprisoned being first excommunicated for practising Physick without Licence.

Lancashire.

There is 13 from *Hawkeshead* for meeting, and one because he could not swear in obedience to Christs command, of which one is dead, and two lies sick in bed: There is 20 from *Tetland* side for meeting together peaceably in the fear of God, without any pretence.

There is 9 in prison for Tythes, of which one lies very weak and sick. One in prison through the misinformation of a Priest, and hath continued in prison above 2 years, and some have lain in prison 2 years, and some three.

And therefore you that be Justices to consider these things, that the innocent may not dye in prison, that you may not bring innocent blood upon you, that thinks you no hurt, nor none living: for honest men being cast into prison, they cannot be serviceable to the Creation.

Two out of *Cheshire*, one of which is an old man above 60 years, and the other is a broken and lame man, they were taken out of a peaceable meeting, when they came to visit the prisoners.

There is 24 out of *Furness* that are summoned to appear for meeting together in the fear of the Lord.

There is one out of *Midlam* for being at a peaceable meeting.

Robert Wilder for going to a meeting was fined by the Justices in 3*l.* 6*s.* 4*d.* had 2 Cows taken from him worth 6*l.* 10*s.* of which one came again.

Tho: Seaper for being at a meeting was fined by the Justices in 1*l.* 13*s.* 4*d.* had a Mare taken from him worth 4*l.*

Robert

Robert Bruſe had goods lately taken from him worth 12*l.* for the value of 20*s.* Tythe.

Weſtmerland, 13.

One friend committed for refuſing to ſwear, and hath been in eleven weeks. Eleven taken from their peaceable meeting, and committed to priſon, where they ſtill remain priſoners.

One other committed lately to *Appleby* Goal for refuſing to ſwear.

Cumberland, 35.

Some for Tythes, ſome for not hearing Common Prayer, ſome taken out of their peaceable Meeting, and ſome from their own houſes, and ſome upon Premunire: and ſince an Entrance was made, and their goods taken away for the Kings uſe: Yet nevertheleſs have had their goods diſtreined upon (which was provided for the relief of them in priſon, and their family) for not going to hear the Common Prayer, though they are ſtill detained cloſe priſoners: Alſo ſeveral others have been fined, and their goods diſtreined, for not going to hear Common Prayer ſince they were priſoners: Alſo the priſon houſe being but only one little Room, about the ſpace of 6 or 7 yards every way, having but only two little holes or windows, about 4 yards high from the ground, which is kept lockt, that one cannot paſs by another to ſee the face of a friend without, neither any place for Air or convenient eaſing of themſelves.

Bedfordſhire, 6.

Six impriſoned there for Tythes; ſome have been in two years: One above 3 years, and ſtill remains: And one widdow woman hath been in 3 months.

The widdow *Rawling* of little *Bareford* had taken from her by *Robert Pain* Prieſt, and *Jaſper Edwards*, for about 3*l.* 10*s.* demanded for tythes, 5 Cows, 3 beaſts, and 3 horſes, to the value of 55*l.* and keeps the ſame.

Hartfordſhire.

Edward Welch of *Tring*, had taken from him by *Fulk Tedder* Prieſt of the ſame Pariſh, goods worth ſixty five pounds ten ſhillings and 2*d.* for Tythes, which formerly the Prieſt had 8*l.* for his Tythes:

And the said *Edward Welch* was not sued nor arrested, nor distrained by way of Legal proceedings for the same.

Leicestershire, 4.

Three committed for Tythes: and one upon a Sessions process: And not long since 8 friends were fined for Meeting to wait upon the Lord, and for the Fines had as many goods, Cattel, and Horses taken from them, as amounted to fifty nine pounds ten shillings.

DURHAM, 17.

Seaven committed for refusing to pay Tythes; some have been in two years, some more and some less: Two upon the third conviction, one of them hath been a prisoner above one year, the other above six Moneths. Four were taken at a Meeting, and have remained in prison 17 weeks, two for refusing to swear have remained in prison more then 12 Moneths, and one for the same cause hath been sentenced to be under a premunire, above a year since, one other lately committed for refusing to swear.

Sussex, 19.

One being taken out of his peaceable habitation, was sent to *Horsham* Goale, and at the Assizes had the sentence of premunire past against him, and hath remained in prison near two years, at the same time 3 others were taken as they were going to a meeting, and committed to prison, and were fined, and are kept in prison for not paying the fine, nine friends were taken out of a Meeting in *Arundle* by armed men, with Guns and swords drawn without a civil officer; and kept till they sent for a Magistrate, who sent them to *Horsham* Goale where they stil remain, one excommunicated and imprisoned for not paying 12*s*. Tythes.

One excommunicated for not payment to repair of the Steeple-house: On man and one woman taken out of a meeting, and committed to prison, two committed for not going to the Steeple-house. *Henry Bennet* of *Wiston* in the year, 1663. had taken from him for *Walter Bartlet* for 9*l*. Tythes, 5 Cows, one Calf, three heifers, and one mare worth in all 33*l*.

Hampshire, 17.

For meeting imprisoned 13 and fined by Judge *Forster*, ten pound each of them, and at the last Assizes, the Judge brought it to 40*s.* each except two, and they were fined 5 mark a peice, imprisoned for Tythes three, and for keeping a School without Licence, one.

Oxfordshire, 10.

Four imprisoned for refusing to swear, and three for Meeting to wait upon the Lord, and to worship him in Spirit and Truth, three in the Castle, one of them hath been a prisoner about 21 Moneths, and hath had the sentence of premunire past upon him.

Upon the 17*th* of the 8*th* Month, 1662. by order of the Justices in quarter Sessions, 17 of our friends were fined 5*l.* a peice, and sent to prison for no other cause but for meeting together in the fear of the Lord, and for worshipping him, as they are perswaded in their consciences they ought to do, for which fines 2 Bailiffs, *John Tycrosse* and *Rich. Cook*,, imployed by the under Sheriff, took away goods from them as followeth.

Robert Seacole of *Milton*, had taken from him one Mare and Colt worch 6*l.* and 1 little gelding worth 40*s.*

George Hancock of *Milton*, had 2 Cows taken from him worth 9*l.*

Michael Sessions, a poor labourer about 70 years old, and *James* his Son, a poor weaver who hath a wife great with child, and 3 small children, had taken from them all the Barley that grew upon 2 Acres of Land, being all they had: and that would not satisfie, but they took the Corn the poor old man leazed in time of harvest: worth in all 4*l.* and four loads of hard wood worth 4*l.* one half sheet, and 1 pair of hempen sheets, which were for the lodging his poor children, in worth about 14*s.* and one bushel of Wheat, and one bushel of Barley and Wheat, which was for bread for themselves and their children, worth 9*s.* and half a bushel of beans worth 18*d.* and severall wicked men for three days together rifled their house at their pleasure, and took and carried away what they pleased, and not being satisfied with all this, proffered to sell their straw.

Francis Drury of *Brisnorton*, a Labourer, had taken from him five Piggs worth ten shillings, a Boulster and Pewter Pot worth 10*s.* and a sack worth 2*s.* besides some Pease which this poor man had provided at a hard rate to feed those hoggs to be meat for himself, wife, & children, judged to be about 6 Bushels, worth 17*s.*

Thomas

Thomas Minchen of *Burford* had taken in monies out of his Box, and Stuff out of his Shop, the worth of 8*l.*

Benjamin Staple had his money box broken open by them, and they took out of it 3*l.*

Alexander Harris of *Chalbury* had taken from him a Gelding which he was proffered 4*l.* 12*s.* for but a little before, and they took houſhold goods beſides, to the value of 50*s.*

Richard Kite, and *William Kite*, of over-*Norton*, Carpenters by Trade, being abroad at work, the aforeſaid Bailiffs went into their houſes, and made ſeizure of their Timber.

William Pettifer being taken out of a Meeting where he dwelt, and had before 2 Juſtices, they tendred him the Oath, and upon refuſing to ſwear, they ſent him to priſon, and about ſix weeks after was called before the Judges of Aſſize, who tendred him the Oath again, and upon his refuſal ſent him to priſon again, where he remains ſtill.

Robert Willet and *John Willet*, being taken out of a Meeting at their own dwelling at *Milton*, and at the Quarter-Seſſions the Juſtices required ſecurity for the good behaviour; and upon their refuſal they were committed to priſon, the ſaid *Robert Willet* not being well in his body at the ſame time, and being in a courſe of Phyſick (there was bail offered by reaſon of his ſickneſs) but it would not be granted, ſo he wanting ſuch neceſſaries as he might have had, had he been at liberty, he grew worſe and worſe, and died.

Richard Clinton, being a young man, and able in body, when he was committed to priſon, being fined according as the others were, before mentioned, and after complaining of ſome wrong he received in Priſon, by reaſon of the poor lodging he had, and taking cold, grew ſick as he was going from priſon towards his dwelling in the Country, where he in a ſhort time after dyed.

Berkſhire, 38.

Three Men and one Woman hath been in priſon about 9 months, committed by one *Hide*, called a Juſtice, from *Kingſton Iſley* to *Abington* Seſſions, and for not coming to Common Prayer fined 80*l.* a piece ſeverally, by the ſaid *Hide*, and ſent to Goal, there to be kept till they pay it; although he himſelf ſaid they were not able to pay it: On the 27th. day of the firſt Moneth, being a firſt day, Thirty four friends were taken out of their Meeting in *Reading*, by one *William Armor*, called a Juſtice, who cauſed a Mittimus forthwith to be made,

made, and sent them to prison: Many friends in several places in this County have had their goods destrained and taken away from them for not going to the Steeple-house, commonly called a Church.

WILTSHIRE, 25.

Fourteen Men and Women, who being peaceably met together in the fear of the Lord at *Market-Lavington*, their came in the Constable of that place with a rude company, having no warrant from any of those called Justices, and haled some friends out of the meeting into an Alehouse, and one friend they put in the stocks the same time, and afterwards kept them prisoners; some friends being willing to go to that friend sitting in the stocks, the aforesaid Constable haled some of them also into the Alehouse, and kept them prisoners with the rest, and set a guard upon them; then some friends went to see those that were prisoners, whom they kept also; these friends aforesaid not inhabiting in that town, the next morning the foresaid rude company came with violence and forc'd us out of town, by haling, thrusting, and punching: One friend of that town seeing us so badly used by those unreasonable men, came unto them and desired them not to deal so with them; at which they were very angry, and laid violent hands on him, and haled him to the Stocks, and kept him there about 5 hours; Yet notwithstanding they forc'd us to one called a Justice, without any Warrant: so the Justice committed us to prison; but this did not satisfie the envy of the Constable and others, for they got a Warrant from the said Justice to fetch some more friends before him, and he committed them also, most of us being very poor men, having little or nothing but what we work for, some of us having families to maintain: the Justice having no pity on us neither, sent us all to prison together, where we were very hardly dealt with all, being put into the common Goal among the Fellons, (and having our Cloaths taken from us to our shirts, with some of our hats also) where we were kept some time: So being prisoners about 5 weeks we were had to Sessions: So at length being called, they panneld a Jury upon us, and tryed us, but we know not by what Law; but the Jury brought us in guilty before men, though innocent in the sight of God: So they fined us, some 3*l.* and some 40*s.* a peice, and returned us back to prison again, where we remain to this day.

We were taken up the last day of the 3d. Mo: 1663.

Mary Goodman, fined 3*l.* *Rose Carlile*, 3*l.* *Jane Selfe*, fined 3*l.* *John Grimes*, 2*l.* *Jo. Leonard*, &c.

Eleven

Eleven committed to prison for not paying Tythes, some of them have lain in prison 3 years and 7 Moneths, and several others two years a peice.

Dorsetshire.

Two have been prisoners there for Tythes, upwards of 3 years: Two taken at a Meeting, and committed to prison about the 26th of the 4th Moneth, 1662. and at the next quarter Sessions were fined; one five pound, the other 40*s.* and committed to lye in prison till payment: Six taken at a Meeting, and imprisoned, and at the last Summer Assizes, had the sentence of Premunire past against them, and they continued Prisoners; There is also 3 other prisoners, which they call Significavi men, which our friends do not well understand what it is except it be for not paying towards the Steeple house, or something relating thereto.

Glouceſterſhire, 35.

Seven taken at a Meeting in the ninth Moneth last, and committed to the North-gate prison: And twenty eight are in the Castle prison for not paying Tythes, some of them have been in prison several years.

Warwickshire, 22.

Four committed to prison for not paying Tythes, one of them hath been a prisoner 3 years and a half: *Wil. Man* hath been in three years, and the Priest *John Dyde* that sues him, whilst *William* was a prisoner, hath entred his ground, and taken away his goods and corn at his pleasure, in some places the greater half of all that grew upon the Land, and still deteins him in prison: And the other two friends have been prisoners 2 years and a half each of them, and though they were in prison, the Church-wardens (so called) of *Eatonton*, went to the house of one of them, and took away as much goods as was worth 13*s.* for not going to the Steeple-house, although he was a prisoner.

Three friends Excommunicated.

Edward Clifton of *Cowsel*, excommunicated by *Richard Adamson*, Priest, and by him cast into Goal, where he hath been prisoner above 9 Moneths, in which time the said Priest hath taken away his goods, Hay and Hemp, at his pleasure, and yet still deteins him in prison. *Abraham Jordan*, and *Richard Sumerland* his son in law, both of *Sutton*, excommunicated and cast into Goal by *Jacob Kimmerly* Priest, there

there, who claimed 3*s*. 4*d*. for 1 year of *Abraham*, and 13*s*. 4*d*. of *Richard* for Tythes and herbage, for which he hath kept them in prison above half a year. There are 15 prisoners more in *Warwick* Goal, some for meeting to wait upon the Lord, others taken from their Labours and Callings; and six taken from their Inn, 3 of which came to *Warwick* to visit the prisoners there, and other 3 about their lawful vocations and trading, a particular Account whereof is too large here to incert. *Anthony Bickly* fined 5*l*. for having a Meeting at his house, for which they took two Mares worth 12*l*. *Robert Meek* for being at a Meeting fined 3*l*. and had a Cow taken from him worth 5*l*.

Robert Feeld, an aged man of 93. years and upwards, had a brass Pot taken from him, to the value of 8 *shil*. for not going to the Steeple-house, which is a mile off, although two of his sons were in prison for conscience sake towards God, being all the labouring men in the family, and he himself not of ability to go forth of his own house. And because he could not for conscience sake pay Tythes to one *Wil. Gibson* an Impropriator, he cast him into Goal, and not being able to go nor ride, he caused him to be carried in a Dung Cart, and when he had cast him into prison he took away two horses for the same Tythes, worth 12*l*. in that time when he was a prisoner: although the said *Robert Feeld* pays but 11*l*. Rent for the Land which he does Farm, being the full value of it, and kept him in prison a Quarter of a year. And many friends in this County were lately fined for Meeting, and had goods taken from them twice the value of the fine. And others for not going to the Steeple-house in like manner.

Worcestershire, 10.

Two friends imprisoned for meeting to worship God, one of them premunired. Four first apprehended for meeting, then fined for the Hat: One other premunired for having a Meeting at his house, and one of them thrt are premunired, hath had his goods seized on and sold: One fined and imprisoned for wearing his hat in the Court: One other imprisoned for not swearing, and one for Tythes,

The last day of the 11th Moneth, 1663. six friends were taken at a Meeting in *Worcester* by the Mayors Officers, and had their Coats and Hats taken from them before the Mayor and one Major *Wilde* for 4 *shil*. a piece, which they refused to pay for a moneths forbearance from the Steeple house, as they accounted, when some of them had been in prison 3 quarters of a year, or near it, and it was not full 3 weeks before the time that they were released from their imprisonment.

Sommersetshire, 55.

Twenty friends imprisoned because for conscience-sake, they cannot pay Tythes, some of them have been in prison a long time. Seventeen because they could not swear, had the sentence of premunire past against them last summers Assizes and remain still in prison. 12 fined 3 pound 6 shillings 8 pence a peice, and to remain prisoners till payment for meeting. One fined six pound thirteen and fourpence for the hat, and to remain prisoner til he pay it. One other imprisoned for 4 shillings, for not going to Church as they call it. Two indicted for Meeting, and presented for not Conformity. One imprisoned for Meeting and refusing to swear: One imprisoned for going to Church as they call it, he being excommunicated for not coming there. Many of the aforesaid prisoners are poor men, and are not able to maintain themselves in prison, and many of them have poor Families.

Devonshire imprisoned 1. Surrey 6. Middlesex 14.

Cornwall.

Loveday Hambly, having been sued at the Common Law for Tythe, by *Warwick Lord Mohum*, and *Katherine May* impropriators in the *6th.* Moneth, 1663. Witnesses swore far beyond the value and worth of her Corn, the obtained verdicts against her, and in the *9th* Moneth, execution was issued out against her, and one *John Smith* and *Lewis Knapp*, drove away from her 5 Cows, 4 heifers, and one steer for *Katherine May* one of the impropriators, who could prove but *6l. 4s.* coming to her for Tythes denied, which bullocks were worth 35 *pound.*

The next day after the aforesaid havock was made, come to *Lovedayes* three of the Lord *Mohums* servants, who took and drove away 9 oxen, 15 bullocks heifers and steers, and 2 horses, he also could prove but 12 pound some odd money, coming to him at the Assizes, and for some of which Tyth she had been distreined by the former powers, as it doth appear upon record, which oxen bullocks and 2 horses, were worth 50 pound; and about 2 weeks after, some Bailiffs came again, and took from the aforesaid *Loveday*, 2 Mares, and 6 young bullocks more, which were well worth 18 pound, so that the said *Mohums* hath caused to be driven a way from the said *Loveday Hambly* in all goods worth 68 pound, for 12 pound demanded, and *Katherine Mayes* caused to be taken 35 pound, in all 103.

Since which grievons spoil made upon her goods, came the Preists Bailiff of the parish of *Austel*, *Joseph May*, and upon pretence of having a writ of Rebellion against the said *Loveday*, came to her house, and broke open 5 doors in a Riotous manner, and when they found her

her, put her upon a poor bad horſe, and carried her to *Auſtel* Town, and then took her from that horſe, ſaying they would fetch another, but their Maſter *Sam. Hirt*, then underſheriff, being angry with them becauſe they had not carried her to priſon on that horſe, which might have endangered her life, they came again and dragged her along the ſtreet in the dirt and mire, and ſaid their Maſter bid them do it, and one of the Bailiffs fulcht her on the back, but ſhe being reſolved not to ride that bad horſe, they deteined her a priſoner in an Ale-houſe that night, and the next day carried her to *Bodmyn*, where ſhe remaineth now a priſoner. *John Ellis* ever ſince the ſecond Moneth, 1660. has been kept priſoner, and ſo ſtil remaines notwithaſtnding the prieſt at whoſe ſuit he is comitted, is ſince departed the Nation. And in ſome places the cruelty of the Goalers is very great towards our friends, and in particular in *Mountgomery* in *South-Wales* the Gaoler kept them without water many times, and oftentimes kept back their dyet, and kept them to lye upon the hard boards, thinking thereby to compell them to give him his rates for his beds and victuals, which many of them being poor men, they were not able to reach to pay ſo much, and ſo were contented to ſuffer. And that dealing he thought was not cruel enough, but he kept them lockt up, and though they made known that they had need to go to eaſe themſelves, of the burden that none can bear too long, yet he would not let them out, ſo that ſome were conſtreined to do it in the room with them, and to carry it out when they could get the door open, and alſo denyed them ſo much as a *Chamber-pot*, ſo that they were conſtreined to make water thorow the window ſeveral times. And after all this he forced them out of their beds in the night time, under pretence to keep them cloſe priſoners, when they were cloſe under lock and key before, and lockt them up in another place, and there kept them without fire or candle in as cold a froſty night as came all winter, and there kept them without bread or water, and denied them the food they had of their own; and when one of their friends out of pitty and compaſſion was carrying them ſome bread and Cheeſe, he cauſed it to be taken away, and oftentimes the Goaler would kick the friend, and took away the water which the friend carried to them. And they making complaint to the Marſhal how cruelly they were uſed, inſtead of relief they were worſe uſed, and their food taken away and kept from them, neither permitted fire nor Candle, nor to go forth to do their need but once in 2 days, or when the Goaler would, but were conſtrained to do it in the Room with them, and would not let them have water, and kept their food from them ſix days together. Welſh-

Welſhpool in Mountgomeryſhire, 20th. 9th. *Month*, 1663.

First there was three friends taken from their houſes, and committed to priſon, and there detained for about the ſpace of ſix weeks, then fined and had their Cattel taken from them, inſomuch that one of them had not a Cow left him towards the relief of his family, and ſix ſmall children, he being fined in four pounds, had two Cows taken from him, one of them coſt him 4 ponnd 3 ſh l. 4 pence, both being ſold to ſatisfie the Fine, and not any of the over-plus returned, each of them having a wife and ſmall children. And within a few weeks after theſe three men and eight more men and women, were taken from their houſes and callings, (not being taken at any Meeting) and brought before Magiſtrates, and the Oath being tendred to both Husbands and Wives, *&c.* they refuſing it were committed to priſon, and detained priſoners for about the ſpace of one whole year and upward, ſome of them being poor Tradeſmen, and ſix of them being the fathers of 30 children, ſome of them having their wives priſoners with them, being limitted and confined to an old open houſe being occupied for Barning, *&c.* and having not any place for the making of a fire for their outward refreſhment, nor any place for lodging (except for two beds at the moſt but where the rain falleth in upon them, it being the Winter ſeaſon, and ſome of them aged ſickly people. And they were not accuſed of any thing ſave only for not ſwearing, which in obedience to the Lord they could not do.

Since they have been, by reaſon of the coldneſs of the priſon, and the extream wet and cold having therein no firing place, they are expoſed to much ſickneſs, & through the ſtinks and extream naſtineſs the ſullons being over their heads, often caſting down and emptying their Chamber-pots, and ſometimes falling it amongſt them in the Room, and ſometimes upon themſelves, meat and Lodgings: Alſo they are both men, women and Maids all compelled to one Chamber, and one *Edward Evans* is very weak, and moſt that ſees him thinks he will lay down the body.

And there hath ſuffered Impriſonments for refuſing to ſwear, and for meeting together, and refuſing to go to the publick Worſhip, and for keeping a good conſcience towards God and man, ſince the King came into *England*, above *Six Thouſand* Perſons.

And there hath dyed ſince, in priſon, by reaſon of being kept up cloſe, and other hard uſage, *Seventy Eight* Perſons.

And there remains now in priſon above *Six Hundred* Perſons. Beſides many hundreds are excommunicated, and daily liable to be committed for not going to the publick Worſhip, and many ſuffer the loſs of their goods upon that Account. Theſe things are laid before you that you may not be ignorant how the Innocent ſuffer, and have lately ſuffered both in their perſons and Eſtates, many wives and children being like to be ruined and utterly undone, their husbands and fathers being kept in priſon from them, who ſhould work for them to help maintain them; and thoſe that have goods or Cattel, the Prieſts and others take them away, and makes a prey of them, and which way can it be expected we ſhould pay the King his Taxes and Tribute, when theſe men are ſuffered to take away our Eſtates in this manner.

The End.